

Bhuku ra Danieri - Nambala Imodzi Handiredi ndi Makumi Asanu ndi Atatu ndi Imodzi

*Usiku wa Manane na Wajibu wa Kinabii wa Rumi: Kufunua Siku za Mwisho
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Mukati mebhuku raDhanieri chitsauko chegumi nechimwe, mune mitsara yakati kuti yechiporofita yose inowirirana nendima nhanhatu dzekupedzisira dzechitsauko ichocho. Chikamu chinowirirana nenhorondo yendima makumi mana kubva panguva yokuguma muna 1989, kusvikira kuMutemo weSvondo wendima makumi mana neimwe, ndicho chikamu chechiporofita chakanga chakaiswa chisimbiso kusvikira pamazuva okupedzisira. Ndicho chikamu chinowirirana naDhanieri cheZvakazarurwa zvaJesu Kristu chinobviswa chisimbiso nguva pfupi nguva yokuedzwa isati yapera. Ndimu yechipiri inozivisa Trump, mutungamiri wekupedzisira weRepublican, Mutungamiri wekupedzisira, Mutungamiri ari wechisere unobva kune vanomwe, uye ndiye mutungamiri akapfuma kupfuura vamwe akatanga kumutsa ma globalists paakazivisa kukwikwidza kwake muna 2015. Ndimu yegumi inoratidza 1989, uye ndimbu yegumi neimwe neyegumi nembiri dzinoratidza Hondo yeUkraine yakatanga muna 2014, pamwe chete nokukunda kwaPutin uye kuparara kwake kwakatevera.

Mavhesi gumi nemashanu kusvikira gumi neshanu, anotsanangura hondo yechitatu pakati pehondo nhatu dzemuvhesi makumi mana, ichitanga nokuwa kweSoviet Union muna 1989, yozotevera neHondo yeUkraine, uyezve neHondo yePanium, inomirira kurwisana kwekunze kwechiPurotesitendi chakatsauka muUnited States kuchipikisana nevanoitisa zvehupasi rose venyika.

Uprotestanti obuhlubukayo buyabusa, futhi bumisa ubuhlobo obuhlelwe ngokwesigaba benhlangano ephindwe kathathu, ezosetshenziswa emthethweni weSonto ozayo maduze. Isilo ubuKatolika, futhi sona siyinhloko yamandla amathathu, simelwe njengoJezebeli kanye nangezinye izimpawu eziningi. Siyisifebe esibusa phezu kwesilo futhi esisigibelayo.

Muprofitu wenhema iUnited States, inomiririrwa nomurume wayo Ahabi, iye ari musoro woumambo hune zvikamu gumi hwedhiragoni. Hondo yePanium muna 200 BC inomiririra nenzira yomufananidzo kurwisana kuri panze pakati peglobalism nePurotesitendi yakatsauka. Kurwisana kuri mukati kunomiririrwa nokupanduka muna 167 BC, kwakatevera nokutsaurwazve kwetembere sezvinorangarirwa paHanukkah muna 164 BC; izvo zvakazotevera nenguva kubva muna 161 BC kusvika muna 158 BC, inova mufananidzo wenguva iyo iUnited States inomisa chifananidzo chomubatanidzwa wechechi nehurumende weKaturike, sezvinomiririrwa ne“league”.

Mundima regumi nematatu, Uriah Smith anotizivisa kuti makore gumi namana mushure meHondo yeRaphia, Ptolemy akafa nokuda kwe“kusazvidzora nokuzvipa kuhupombwe, uye akatevera nomwanakomana wake, Ptolemy Epiphanes, aiva mwana panguva iyoyo ane makore mana kana

mashanu. Antiochus, panguva imwe cheteyo, achinge adzvanyirira kupanduka muumambo hwake, uye aisa pamwe nokusimbisa mativi okumabvazuva mukuteerera kwawo, akanga ava nenguva yokuita chero basa raakada apo Epiphanes muduku akagara pachigaro choushe cheIjipiti.” Mushure mokunge kukunda kwaPutin kwenguva pfupi kwapera, Trump achava akagadzirira kubata namambo mutsva mucheche weIjipiti. Asati aita izvozvo, anenge “adzvanyirira kupanduka” mukati meUnited States.

Trump payakanudzwa, achaisa mitemo yakafananidzirwa neAlien and Sedition Acts dza1798, pamwe chete nekumiswa kwe“habeas corpus,” sezvakaitwa nemutungamiri wekutanga weRepublican pakupindura Hondo yeVagari vemo. Zviito zvake zvakafananidzwawo nezviito zvemutungamiri Grant paakabata neKu Klux Klan, uye zvaF. D. Roosevelt paakasunga vaJapan nevamwe munguva yeHondo Yenyika Yechipiri, pamwe nePatriot Act yaGeorge Bush wekupedzisira.

Iye, sezvakaita kuna Seleucus, achadzvinyirira kupanduka muUnited States, uye ipapo agotarisa meso ake kuna “mambo mwana” weEgipita. Mukuita izvozvo, achaumba mubatanidzwa naFiripi weMakedhonia, nokuti Smith anonyora achiti, “Panguva imwe cheteyo, Firipi, mambo weMakedhonia, akapinda musungano naAntiochus kuti vagovane ushe hwaPtolemy pakati pavo, mumwe nomumwe achironga kutora zvikamu zvaiva zviripedyo naye uye zvakamuitira nyore. Pano pakanga pane kusimukira kuzorwa namambo wokumaodzanyemba kwakakwana kuzadzisa chiporofita, uye zviitiko zvacho chaizvo, pasina kupokana, ndizvo zvairondedzerwa nechiporofita.”

Trump achaumba ushamwari hwakasimba nendudzi dzeNATO (United Nations), kuti agadzirise Russia, pamwe nezvinonetsa pakugadzirisa mhedzisiro yekudonha kwaPutin. Panguva iyoyo, maererano nendima yechina negumi, uye netsananguro yaSmith, “simba idzva rinopinza.” Upapa huchapindira kuti hudzimirira Russia nenyika dzayo dzakabatana nadzo kubva pasimba reNATO neUnited States, kana kuti sezvinotaurwa netsananguro yaSmith, “Roma yakataura; uye Siria neMacedonia zvakanurumidza kuona shanduko ichiuya pamusoro pechimiro chehope dzazvo. VaRoma vakapindira vachimirira mambo muduku weEgipita, vakatsunga kuti adzimirira kubva mukuparadzwa kwakanga kwarongwa naAntiochus naPhilip. Izvi zvakaitika muna BC 200, uye chaiva chimwe chezvipingaidzo zvekutanga zvakanosha zvevaRoma munyaya dzeSiria neEgipita.”

Roma, kahaba wa Tiro, ndipo huanza kuimba nyimbo zake na kufanya uasherati pamoja na wafalme wa dunia, kabla ya wafalme hao kuja katika utiifu kamili kwake, aya mbili tu baadaye. Wakati huohuo, Vita vya Panium vilitokea. Mwaka 200 KK unatambulisha kahaba wa Tiro akianza kuimba, naye afanya hivyo kuhusiana na kuilinda Urusi, ambayo Marekani na Umoja wa Mataifa ndiyo kwanza wamekubaliana kuigawanya kwa manufaa yao ya pamoja. Kahaba huyo huwashinda wote wawili, lakini “vita” ya Panium ndipo hutokeka, na Marekani huushinda Umoja wa Mataifa.

Ngokomfanekiso, eminyakeni engamashumi amathathu nantathu kamuva ukuvukela kwaseModein kuqala e-United States. Ngokomfanekiso, eminyakeni emithathu kamuva emva kwalokho, ukumiswa kabusha kwalokho okubizwa ngokuthi ubuProthestani kanye neRiphabhulikhi

yoMthethosisekelo kusungulwa njengoba kumelwe iHanukkah. Ngokomfanekiso, eminyakeni emithathu emva kwalokho, isikhathi esimelwe ngumfelandawonye wamaJuda neRoma siyaqala.

டிபிலான இயக்கங்கள் அதிவகேமானவையாக இரக்கும்; ஆகையால், வசனங்களில் நாற்பத்தெட்ட ஆண்டுகளால் பிரதிநிதித்தவப்படுத்தப்பட்ட வரலாறு, 1989 ஆம் ஆண்டில் டிபிலக்காலத்தில் தடாங்குவதாக தீர்க்கதரிசனம் கறிப்பாக அடயாளம் காட்டிய வகேமான நிகழ்வுகளின் தடாரசை விவரிக்கிறது; அதன் பின்பு 2014 ஆம் ஆண்டில் பதினடான்றாம் மற்றும் பன்னிரண்டாம் வசனங்களின் இரண்டாவது படார் வரகிறது; அதன் பின்பு 2015, அந்நாண்டில் டிரம்ப் ஜனாதிபதி பதவிக்கான தனது வடேபுமனவனை அறிவித்தார்; இவ்வாறு, உலகமயமாக்கலகைக் கிளர்த்தம் தனது தீர்க்கதரிசனப் பணியனை அவர் தடாங்கினார். ஏற்கனவனே நடபைற்ற வரம் உள்நாட்டப் படாரகைக் கட்டப்பட்டதம் பணியனை டிரம்ப் தடாங்கியவுடன், அவர் ஐக்கிய நாடகள் அமபைபுடன் (NATO—மகதேடானியாவின் பிலிப்) ஓர சூட்டணியனை டியற்சிப்பார்; அப்படாழ்த ரடாம் பாடத் தடாங்கும். அந்த டியற்சி்க்கப்பட்ட சூட்டணி, பாணியம் யுத்தத்தால் பிரதிநிதித்தவப்படுத்தப்படும் இர சக்திகளக்கிடயிலான மலோதிக்கப் படாராட்டமாக மாறுகிறது.

Naizvozvo Panium ndicho chiratidzo chomunzira che ndima yegumi nenhatu, apo panotangira mafambiro okupedzisira anokurumidza anotangira mutemo weSvondo. Vaporofita vose vakataura zvikuru pamusoro pokuguma kwenyika kupfuura nguva yavairarama mairi, uye Jesu ndiye, chokwadi, mukuru kupfuura vaporofita vose. Nguva pfupi pamberi pomuchinjikwa, unomirira mutemo weSvondo, zvinoratidzwa nendima yegumi nenhanhatu, Jesu akaita rwendo navadzidzi Vake kuPanium. Nguva Yake ari ikoko, nezvidzidzo zvaakaisapo, zvinowirirana neHondo yePanium iri kuuya nokukurumidza. Munhoroondo yose Panium yakava namazita akati wandei, uye panguva yaKristu zita rePanium raiva Caesarea Philippi.

“Jesu na vadzidzi Vake vakanga zvino vasvika mune rimwe remaguta aiva pedyo neKesarea Firipi. Vakanga vapfuura miganhu yeGarirea, vari munzvimbo maikurira kunamata zvifananidzo. Pano vadzidzi vakabviswa pasi pesimba rinotonga rechiJudha, uye vakaunzwa pedyo zvikuru nokunamata kwevahedheni. Kwakavapoterredza kwaimiririrwa marudzi okusatenda mashura aivapo kumativi ose enyika. Jesu aishuva kuti kuona zvinhu izvi kuvaitise kunzwa mutoro wavo pamusoro pevahedheni. Panguva yokugara Kwake mudunhu iri, akaedza kuzvibvisa pakudzidzisa vanhu, kuti azvipe zvakazara zvikuru kuvadzidzi Vake.”

“Aiva oda kuvaudza pamusoro pokutambudzika kwaKwaiva kwakamumirira. Asi kutanga akaenda ari oga, akanyengetera kuti mwoyo yavo igadzirirwe kugamuchira mashoko Ake. Paakazobatana navo, haana kubva angovazivisa pakarepo izvo zvaaida kuvapa. Asati aita izvi, akavapa mukana wokupupura kutenda kwavo maari kuti vasimbiswe nokuda kwomuedzo wakanga uchiuya. Akavabvunza achiti, ‘Vanhu vanoti Ini Mwanakomana womunhu ndini ani?’”

“Ni kwa huzuni wanafunzi walilazimika kukiri kwamba Israeli ilikuwa imeshindwa kumtambua Masihi wao. Ni kweli kwamba baadhi yao, walipoziona miujiza yake, walimtangaza kuwa Mwana wa Daudi. Makutano yale yaliyokuwa yamelishwa huko Bethsaida yalitamani kumtangaza kuwa mfalme wa Israeli. Wengi walikuwa tayari kumpokea kama nabii; lakini hawakuamini kwamba yeye ndiye Masihi.”

“Jesu zvino akabvunza mubvunzo wechipiri, wakananga kuvadzidzi pachavo: ‘Asi imi munoti ndini ani?’ Petro akapindura achiti, ‘Ndimi Kristu, Mwanakomana waMwari mupenyu.’”

“Pakutanga, Petro akanga atenda kuti Jesu ndiye Mesia. Vamwe vazhinjiwo vakanga vabaiyiwa mwoyo nokuparidza kwaJohane Mubhabhatidzi, uye vakanga vagamuchira Kristu, vakatanga kusava nechokwadi pamusoro pebasa raJohane paakasungwa akaurayiwa; uye zvino vakasava nechokwadi kuti Jesu ndiye Mesia, wavainge vakatarisira kwenguva refu kudaro. Vazhinji vavadzidzi vakanga vakamirira nechido chikuru kuti Jesu atore nzvimbo Yake pachigaro choushe chaDhavhidhi vakamusiya pavakaona kuti akanga asina chinangwa chakadaro. Asi Petro neshamwari dzake havana kutsauka pakutendeka kwavo. Maitiro okuzununguka evaya vairumbidza nezuro asi vachishora nhasi haana kuparadza kutenda kwomuteveri wechokwadi woMuponesi. Petro akati, ‘Ndimi Kristu, Mwanakomana waMwari mupenyu.’ Haana kumirira rukudzo rwoumambo kuti rugadzike Ishe wake korona, asi akamugamuchira mukuzvinipisa Kwake.”

“Petro akanga aratidza kutenda kwevane gumi nevaviri. Asi vadzidzi vakanga vachiri kure zvikuru nekunzwisisa basa raKristu. Kupikisa nokumumiririra zvisizvo kwakaitwa navaprista navatongi, kunyange hazvo zvakanga zvisingakwanisi kuvabvisa kuna Kristu, zvakanga zvichiri kuvakonzera kuvhiringidzika kukuru. Havana kuona nzira yavo zvakajeka. Simba redzidziso yavakanga vakurira mairi, kudzidzisa kwavarabhi, nesimba retsika, zvakanga zvichiri kuvharira maonero avo echokwadi. Nguva nenguva mwaranzi dzinokosha dzechiedza dzakabva kuna Jesu dzakavapenyerera, asi kazhinji vakanga vakaita savanhu vanotsvangadzira pakati pemimvuri. Asi pazuva iri, vasati vaunzwa vakatarisana nechiso nechiso nomuedzo mukuru wokutenda kwavo, Mwewa Mutsvene akagara pamusoro pavo nesimba. Kwechinguva chiduku meso avo akabviswa pazvinhu ‘zvinooneka,’ kuti vaone ‘zvisingaonekwi.’ 2 VaKorinde 4:18. Pasi pechimirowo chovanhu vakanzwisisa kubwinya kwoMwanakomana waMwari.”

“Yesu akajibu Petro, akisema, ‘Heri wewe, Simoni Bar-yona; kwa kuwa nyama na damu havikukufunulia jambo hili, bali Baba Yangu aliye mbinguni.’”

“Iqiniso uPhetro abeluvumayo luyisisekelo sokukholwa komkholwayo. Yilokho uKristu uqobo akumemezele njengokuphila okuphakade. Kodwa ukuba nalolu lwazi kwakungesona isizathu sokuzikhazimulisa. Aluzange lwembulelwe uPhetro ngobuhlakani noma ngobuhle obabungebakhe. Isintu asisoze, ngokwaso, safinyelela olwazini lwezinto zobuNkulunkulu. ‘Luphakeme njengezulu; ungenzani na? lujule kunesihogo; ungakwazi ukwazini na?’ Jobe 11:8. Umoya wokutholwa njengabantwana kuphela ongasilethela ukwambulwa kwezinto ezijulileyo zikaNkulunkulu, izinto ‘iso elingazibonanga, nendlebe engezikuzwanga, nezingakangeni enhliziyweni yomuntu.’ ‘Kepha uNkulunkulu usambulele zona ngoMoya wakhe, ngokuba uMoya uhlola konke, yebo, ngisho nokujulileyo kukaNkulunkulu.’ 1 Korinte

2:9, 10. ‘Imfihlakalo kaJehova ikwabakhe abamesabayo;’ futhi iqiniso lokuthi uPhetro waqonda inkazimulo kaKristu laliyisibonakaliso sokuthi waye ‘fundiswe nguNkulunkulu.’ IHubo 25:14; Johane 6:45. Yebo, impela, ‘ubusisiwe wena, Simoni Bar-jona, ngokuba inyama negazi akukwambulanga kuwe lokho.’”

Jesu akaenderera mberi achiti: “Ndinotiwo kwauri, Iwe uri Petro, uye pamusoro pebwe iri ndichavaka kereke Yangu; uye masuo egehena haangarikundi.” Shoko rokuti Petro rinoreva dombo,—dombo rinokunguruka. Petro akanga asiri iro dombo rakavakirwa pamusoro paro kereke. Masuo egehena akamukunda paakaramba Ishe wake nokutuka nokupika. Kereke yakavakwa pamusoro poUyo uyo masuo egehena aisagona kukunda.

“Mazana amakhulu ngaphambi kokufika koMsindzisi, Mosi wayesekhombise eDwaleni lensindziso yaka-Israyeli. Umhlabeli wayehlabele ngekutsi, ‘Lidvwala lemandla ami.’ Isaya wayebhale watsi, ‘Ngaloko-ke kusho iNkhosi Simakadze kutsi: Bhekani, ngibeka eSiyoni njengesisekelo litje, litje lelivivinyiwe, litje lelikhulu lelikona, lesiligugu, sisekelo lesicinisekile.’ Dutheronomi 32:4; Tihlabelelo 62:7; Isaya 28:16. Phetro yena lucobo, abhaliwe ngekuphefumulelwa, usebentisa lesi siphrofetho kuJesu. Utsi, ‘Nangabe seninambitse kutsi iNkhosi inomusa: enita kuyo, litje leliphilako, naloba impela laliwa bantfu, kepha kuNkulunkulu likhetsiwe, liligugu, nani futsi, njengematje laphilako, nakhiwa nibe yindlu yakamoya.’ 1 Phetro 2:3–5, R. V.”

“Hakuna mtu awezaye kuweka msingi mwingine kuliko ule uliokwisha kuwekwa, nao ni Yesu Kristo.” 1 Wakorintho 3:11. “Juu ya mwamba huu,” Yesu alisema, “nitalijenga kanisa Langu.” Mbele za Mungu, na za viumbe wote wa mbinguni wenye akili, mbele za jeshi lisiloonekana la kuzimu, Kristo aliliasisi kanisa Lake juu ya Mwamba ulio hai. Mwamba huo ni Yeye Mwenyewe,—mwili Wake mwenyewe, uliounjwa na kuchubuliwa kwa ajili yetu. Na malango ya kuzimu hayatalishinda kanisa lililojengwa juu ya msingi huo.

“Chechi rakanga richioneka risina simba sei apo Kristu akataura mashoko aya! Paiva neboka duku chete revatendi, iro raizoitirwa zvoze nesimba remadhimoni nerevanhu vakaipa; asi vateveri vaKristu vakanga vasingafaniri kutya. Vakavakwa paDombo resimba ravo, vaisagona kukurirwa.

“Kwa miaka elfu sita, imani imejengwa juu ya Kristo. Kwa miaka elfu sita, mafuriko na tufani za ghadhabu ya kishetani zimeupiga Mwamba wa wokovu wetu; lakini unasimama bila kutikisika.

“Petro akanga aratidza chokwadi chinova ndicho hwaro hwerutendo rwechechi, uye Jesu zvino akamukudza somumiriri weboka rose ravatendi. Akati, ‘Ndichakupa kiyi dzeumambo hwokudenga; uye chipi nechipi chauchasunga panyika chichasungwa kudenga; uye chipi nechipi chauchasungura panyika chichasunungurwa kudenga.’”

“‘Funguo za ufalme wa mbinguni’ ni maneno ya Kristo. Maneno yote ya Maandiko Matakatifu ni yake, nayo yamejumuishwa hapa. Maneno haya yana uwezo wa kuifungua na kuifunga mbingu. Yanatangaza masharti ambayo kwa hayo wanadamu hupokelewa au hukataliwa. Hivyo kazi ya wale wanaolihubiri neno la Mungu ni harufu ya uzima iletayo uzima au ya mauti iletayo mauti. Yao ni utume uliobebeshwa matokeo ya milele.”

“UMsindisi akazange anikele umsebenzi wevangeli kuPetro ngayedwa. Ngokuhamba kwesikhathi, ephinda amazwi ayekhulunywe kuPetro, wawasebenzisa ngokuqondile ebandleni. Futhi okufanayo ngokwesisekelo kwakhulunywa nakulabo abayishumi nambili njengabamele umzimba wabakholwayo. Ukuba uJesu wayenikele igunya elikhethekile komunye wabafundi ngaphezu kwabanye, besingeke sibathole bevame ukuphikisana ngokuthi ubani owayezakuba mkhulu kunabo bonke. Babeyozithoba entandweni yeNkosi yabo, futhi bamhloniphe lowo ayemkhethele.

“M’ malo mopanga munthu mmodzi kukhala mutu wawo, Khristu anauza ophunzira ake kuti, ‘Musatchedwe Rabbi;’ ‘kapena musatchedwe ambuye: pakuti Mbuye wanu ndi mmodzi, ndiye Khristu.’ Mateyu 23:8, 10.

“‘Musoro womunhu wose ndiKristu.’ Mwari, uyo akaisa zvinhu zvole pasi petsoka dzoMuponesi, ‘akamupa kuti ave musoro pamusoro pezvinhu zvole kukereke, iro riri muviri wake, kuzara kwake iye anozadza zvole muzvole.’ 1 VaKorinte 11:3; VaEfeso 1:22, 23. Kereke yakavakwa pamusoro paKristu senheyo yayo; inofanira kuteerera Kristu somusoro wayo. Haifaniri kuvimba nomunhu, kana kutongwa nomunhu. Vazhinji vanoti chinzimbo chokuvimbwa nacho mukereke chinovapa simba rokuraira zvinofanira kutendwa navamwe vanhu nezvavanofanira kuita. Kutaura uku Mwari hakupi mvumo. Muponesi anoti, ‘Imi mose muri hama.’ Vose vanosangana nemiedzo, uye vanogona kukanganisa. Hatifaniri kuvimba nechisikwa chipi nechipi chine magumo kuti chititungamirire. Dombo rokutenda ndiko kuvapo kuri kupenyu kwaKristu mukereke. Pamusoro paizvozvokunyangasimba zvikuru angavimba, uye avo vanofunga kuti ndivo vane simba guru vacharatidza kuvasimba zvikuru, kana vasingaiti Kristu simba ravo rinovabudirira. ‘Ngaaruramiswe munhu anovimba nomunhu, anoita nyama ruoko rwake.’ Ishe ‘Ndiro Dombo, basa rake rakakwana.’ ‘Vakaropafadzwa vose vanoisa kuvimba kwavo maari.’ Jeremia 17:5; Dheuteronomio 32:4; Pisarema 2:12.”

“Mushure mekupupura kwaPetro, Jesu akaraira vadzidzi kuti varege kuudza munhu kuti ndiye Kristu. Murayiro uyu wakapiwa nokuda kwokupikisa kwakasimba kwakanga kwakatsunga kwevanyori navaFarisi. Kupfuurirazve, vanhu, uye kunyange vadzidziwo, vakanga vane mufungo wakatsauka zvikuru pamusoro paMesiya zvokuti kuziviswa kwake pachena kwaisazovapa kunzwisisa kwechokwadi pamusoro pehunhu hwake kana basa rake. Asi zuva nezuva akanga achizviratidza kwavari saMuponesi, uye saizvozvokunyangasimba akanga achida kuvapa kunzwisisa kwechokwadi pamusoro pake saMesiya.

“Vadzidzi vachiri kutarisira kuti Kristu achatonga semuchinda wenyika. Kunyange zvazvo akanga avanza chinangwa chake kwenguva refu kudaro, vaitenda kuti aisazogara ari muurombo nekusazivikanwa nokusingaperi; nguva yakanga yava pedyo yokuti asimbase ushe hwake. Kuti ruvengo rwevaprasta navarabhi harwaizombokundwi, kuti Kristu aizorambwa norudzi rwake amene, otongerwa semunyengeri, uye arovererwe pamuchinjikwa somuiti wezvakaipa,—pfungwa yakadai vadzidzi vakanga vasina kumbobvira vafungidzira. Asi nguva yesimba rerima yakanga yava kuswedera, uye Jesu aifanira kuzarurira vadzidzi vake kurwisana kwaiva pamberi pavo. Akanga akasuwa paakafungisisa pamusoro pomuedzo wacho.” The Desire of Ages, 411-415.

උන්වහන්සේගේ සිංහාසනය වටා සිටින ශුද්ධ සත්ත්වයන් මගින්, ස්වාමීන්වහන්සේ පොළොවේ වාසීන් සමඟ නොනවතින සන්නිවේදනයක් පවත්වාගෙන යයි. රන් තලේ යනු, විශ්වාසවන්තයන්ගේ පහන් මැළඹී තිබී නොයන ලෙස ඒවාට සැපයුම ලබා දෙන දවේයන්වහන්සේගේ කුරුණාව නිරූපණය කරයි. මේ ශුද්ධ තලේ ස්වර්ගයෙන් දවේයන්වහන්සේගේ ආත්මයාණන්ගේ පණිවිඩ තුළින් වත් කරනු නොලැබුවහොත්, නපුරු බලවේගයන්ට මනුෂ්‍යයන් මත සම්පූර්ණ පාලනය හිමි වනු ඇත.”

“Mwari vanoshorwa kana tisingagamuchiri mashoko avanotitumira. Nokudaro tinoramba mafuta endarama avangade kudururira mumweya yedu, kuti agoparidzirwa kune vari murima. Kana kudanwa kuchinge kwasvika, ‘Tarirai, chikomba chauya; budai mumusangano nacho,’ avo vasina kugamuchira mafuta matsvene, vasina kuchengeta nyasha dzaKristu mumwoyo yavo, vachawana, sevakadzi mapenzi, kuti havana kugadzirira kusangana naIshe wavo. Havana, mavari pachavo, simba rokuti vawane mafuta acho, uye upenyu hwavo hunoparara. Asi kana Mweya Mutsvene waMwari ukakumbirwa, kana tikanyengetera, sezvakaita Mozisi, tichiti, ‘Ndiratidzei kubwinya kwenyu,’ rudo rwaMwari ruchadururwa mumwoyo yedu. Napamipombi yendarama, mafuta endarama achasvitswa kwatiri. ‘Hazviitwi nesimba, kana noukuru, asi noMweya wangu, ndizvo zvinotaura Jehovha wehondo.’ Nokugamuchira mwaranzi inopenya yeZuva Rokururama, vana vaMwari vanopenya sezviedza munyika.”
Review and Herald, July 20, 1897.